

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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AN ADDRESS

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By B. B. HALLOCK.

Brethren—The reflection must be gratifying to every christian Universalist that our cause has prospered—that its prospects are daily brightening amid the storms of censure and abuse, in opposition to the unremitting zeal and efforts of our opponents to bring our sentiments into disrepute, and to establish their own tenets upon the ruins of ours. The thunderbolts of reprehension and misrepresentation have been hurled in all their fury at our fondest hopes. The gigantic essay to identify us with Infidels and Atheists which for the last three or four years has been so sanguinely tried, has been met by the still small voice of truth, and the result is, that the line of distinction is plainly marked between us as christians, believers in the one living and true God, and his revelation, and those who reject this belief together with the cheering sentiments of universal restitution—the dividing line is even not more conspicuous between us, and those who style themselves orthodox, than it is between ourselves and the avowed enemies of christianity or revealed religion. For who can doubt or how can public opinion be misguided with regard to this fact, when it is already known by a declared and public acknowledgement, that there is a sect who claim no fellowship and wish none with the worshippers of the supreme, intelligent, uncreated existence, and the believers in a resurrection to immortality and glory. Having as yet been with you but a short period, and being comparatively a novice in defending the glorious doctrines of Universalism, which I believe to be founded on the immutable truth of Jehovah, I must solicit your lenity, and beg you to overlook the failure that you may discover in the design of my brief remarks to interest you, and promote the welfare of our common cause. On an occasion like the present, it may be well to take a slight survey of the annals of Universalism, to see what it was, in by-gone ages, and trace its steady and dauntless march up to the present. Those of my audience who have read the Modern History of Universalism, written by our indefatigable and christian brother, Thomas Whittemore, will, I think, agree with me that it is a work of no ordinary merit, and that it should have a place in the library of every liberal christian. In the first section of that work we learn that previous to the reformation, the Pope had not only the domination over the consciences and religious faith of all those within the immediate control of his polity, but he was considered the oracle of the whole world, and had an indisputable right to govern the whole earth with uncontrolled dominion. At that time the Bible was little known, but subsequently to the eventful era of the reformation, it was extensively read and became a subject of rational and dispassionate investigation. Free inquiry was aroused from the apathy in which the chains of Romish supremacy had bound it, and like some mighty rush of waters to the level of the sea, it broke over every restraint and swept away every impeding obstacle. As a natural consequence, new sects arose, and new systems were instituted, among which were the

Anabaptists, who generally adopted the sentiment of the final restitution of all things. That the Anabaptists held to this doctrine, may be proved by consulting various authors who condemned the sentiment, and charged this persecuted sect with the crime of embracing the heretical notion that all mankind will be saved. And here I would make a passing remark by way of comparing the conduct of modern religionists to that of the Pope. Far be it from me to manifest an unchristian feeling towards those of an opposite faith from us, or to utter a word not restricted by the bonds of charity and peace. But we do know that modern theologians claim the prerogative of possessing and declaring to the world the only correct and approved system of religion. Hence they who doubt the divine validity of their creed, or venture to read any book or religious publication, which does not strictly accord in the main with their principles, are said to be trying a dangerous experiment, and for a man honestly and soberly to inquire, are the doctrines of the Trinity, endless misery, election, reprobation, vicarious atonement and the existence of a personal devil true, and plainly taught in the word of God, is to tread on ground that ought to make an angel tremble. They strenuously endeavor to prevent the members of their congregations from reading the views of Universalists, it is enough to know that they are sophisticated and false without examining them; besides there is imminent danger by listening to them, of becoming a believer in a monstrous doctrine which is so congenial to the carnal heart. We regret to learn from such a compromise, that they who profess to discern the things of the spirit, should consider themselves as being so carnally minded. But to our subject. In the 2d chapter of this history is given an account of the progress of the reformation during the reign of Henry the 8th, and the rapid spread of the various religious sects, particularly the Anabaptists. It appears that Universalism, fastly spreading as it was at that time, created a general alarm and excitement. Its opposers were not satisfied with sounding the cry that the church was in jeopardy, and that such a licentious and abominable doctrine must be reasoned down, but Cranmer and Ridley, who it seemed styled themselves the orthodox sectaries of that age, denounced Universalism in one of the articles of their creed, and many of the advocates of this consoling doctrine were given up to excruciating tortures, while their tormentors no doubt exulted in the fiend-like triumph, that as Universalism was not fit to die by its friends should die with it. The 3d chapter is a continuation of Universalism in England, and incontrovertibly proves that men of talents and learning ardently defended the doctrine, that punishment for sin was wholly limited to this state of existence, and that everlasting holiness and happiness would eventually pervade the human race. In 1643 this doctrine was condemned by an act of the British parliament, but this was insufficient to destroy its existence. The enactment of this cruel and barbarous law, that they who dared to advocate the sentiment of a general restoration should be put to an ignominious death, however, fired the hearts of many almost to a flame, and some fearlessly and warmly advocated the doctrine, who were of such a cast of character as would dignify and adorn any sect

of christians. It has frequently been urged that none but the recreant and ignorant ever believed Universalism, that as the light of knowledge advances and the sublime truths of the gospel are developed, the doctrine of an eternal hell will supplant this heresy. But we find that the very reverse is the fact, at the present day, and by a reference to the 4th chapter of the history we are reviewing, I find that Archbishop Tillotson,* Dr. C. Cheney, Dr. H. Moore and C. Ramsey, who were regarded as patterns of virtue and piety, and as the brightest stars of their age, vindicated with zeal and pathos the doctrine that God will have mercy upon all his intelligent creation. I now pass to chapter 5th which contains several subdivisions, embracing France, Italy, Germany, Switzerland, Russia, Scotland and Ireland. In all these countries may be found men of learning and piety, yea, those of all classes who ardently espoused and maintained Universalism. In order to give you a specimen of the devotedness and attachment to the soul-cheering doctrine, that Jesus is the Savior of all men, which some of the celebrated clergymen in the above countries manifested, and to show the benevolent spirit of love which it diffused in their breast, I have extracted the following saying of John Gasper Christian Lavater. My prayers, said he, were comprehensive. "My family, my friends, my fellow-citizens, my enemies, all christians, all men were included in them. I flew to the most distant seas, I penetrated into the deepest mines and dungeons, I embraced in my heart all that is called man, present and future times, and nations; the dead, the damned, yea satan himself; I presented them all to God, with the warmest wishes that he would have mercy on them all." In chapter 6th as we pursue the history of Universalism in England, we are agreeably surprized to see with what rapidity it has moved onward like the current of a majestic river. We discover among its adherents the ignorant and learned, the philosopher and poet, whose bosoms being dilated and warmed by this cheering sentiment, send forth their writings among men declaring the great love wherewith Christ loved us. But fearing the bitter persecutions of their opponents, they withheld their names from the public eye, and at the risk of their lives and all they held dear on earth, spread the glad tidings that God "is good unto all, and that his tender mercies are over all his works." In process of time we behold the ambassador of Christ boldly promulgating, that our Creator will finish transgression and raise the world of mankind to the enjoyment of heavenly felicity. Sir G. Stonehouse, Dr. D. Hartley, Bishop T. Newton, Abraham Tucker, F. Broughton, and T. Henderson, maintained this doctrine with energy. It is said of the last named of these gentlemen, T. Henderson, that he could speak ten different languages with fluency. In addition to these defenders of the faith once delivered to the saints, it is made to appear that Universalism in their day was prevalent among the Unitarians of England; and at the present period many of the clergy of this sect preach Universalism. We now

* It may be doubted whether this language in relation to Archbishop Tillotson is not too strong, although he was unquestionably favorable to our sentiments. Fd.

come to chapter 7th and find a more propitious state of affairs. The advocates of this doctrine who have hitherto hardly dared to intimate their sentiments, are now considered a distinct denomination, and although persecuted and contemned by bigots, yet we perceive Winchester, Vidler, Rely, Murray and many other veterans in the cause supporting the doctrine of impartial grace with fortitude and zeal. In the 8th chapter is found an account of the rise and progress of Universalism in the United States. Rev. John Murray is said by many Universalists to have been the first preacher that proclaimed Universalism in America; but our historian thinks this to be incorrect. It seems that Dr. George Benneville, of Germantown, in the State of Pennsylvania, was the first preacher of Universalism in this country. Mr. Murray, however, was among the early propagators of our faith, and by his zeal and unwearied exertions he awakened the public mind to the subject, aroused a spirit of inquiry, and hence he is justly considered the father of Universalism in these United States. Dr. Benneville was born in London in the year 1703. When a stripling he went from this place to France and preached in the market place. For this offence he was thrown into prison and confined eight days. At the expiration of which, he was released and received for information that if he preached again his life would probably be the forfeit. From this place he went to Normandy, where he found associates in the cause of God's impartial love, with whom meetings were held in groves and valleys, and the people flocked to hear them. Some of their auditors were seized, inhumanly hanged, or whipped and branded with a hot iron. At last Dr. Benneville was taken and sentenced to be beheaded—he was brought forth to be executed, and after ascending the ladder and expecting immediate death, he fell on his knees, and following the example of our blessed Savior, he prayed to God to have mercy on his murderers. But while they were preparing to imbrue their hands in his blood, a reprieve came for him from Louis 15th. After this he was again immured in a prison for proclaiming Christ as the Savior of the world, and finally liberated through the intercession of the queen. Soon after this he came to this continent, and "preached Jesus and him crucified" with fervency and success. The 9th chapter embraces a period from Mr. Winchester's conversion to Universalism, to the formation of the general Convention. The violent opposition which he had to withstand is faithfully depicted, and the successful manner in which he silenced his opponents by his vindication of the truth is vividly described. The history of Mr. Murray is here resumed, and a detailed account given of the protracted lawsuit which he had in Gloucester, with the orthodox respecting a refusal to pay taxes to the old parish there, for the promotion of a doctrine which he believed dishonorable to God. The happy issue of this portentous case will shed a lustre upon the honor of all concerned to the remotest age of Christianity, excepting those who were instigators of this ungodly proceeding. Chapter 10th presents a summary account of the general Convention from its commencement at Oxford, Mass. in 1785, to its meeting at Winchester, in the State of N. H. in 1829. We now learn to our astonishment that instead of an isolated and solitary individual in the person of a Murray, and a few others, standing up amid the missiles of contumely and oppression, surrounded by envenomed darts sent thick as hail stones from the battlements of orthodoxy, a phalanx of talented men, zealous in the up-building of the glorious cause of universal emancipation. Large and respectable Societies have been organized in different States, churches have been erected and dedicated to God, and ministers ordained, endowed with learning and

talent to dispense the word of salvation, and to "preach the unsearchable riches of Christ." Chapter 11th which is the last, contains sketches of Universalism in almost every State in the Union. It presents a statistical account of the various associations, societies and names of our ministering brethren, with their residence previous to this history going to press. It also contains a very instructing letter from the Rev. Hosea Ballou, giving a succinct detail of his conversion from the belief of unending misery to the doctrine that "as in Adam all die, even so in Christ shall all be made alive."

Having thus taken a "peep at Universalism," (to use the language of one of our modern religious journals) and seen its struggles against the tide of hostile resistance and contending interests in its infancy, may I not congratulate you, my brethren, that it has attained the stature of blooming youth in this city. I need not advert to the perseverance and enterprise for the last two years which has been displayed, and which under the guidance of our Father in heaven has tended to bring about the present prosperity of your society. "The Lord hath done great things for us whereof we are glad," and when we take a retrospective view of what has been done, and behold with heartfelt joy the success which has crowned your labors of love, let us be encouraged from this, and the prospect which is before us, "to stand fast in the liberty with which Christ has made you free." We have seen that the ennobling sentiments which we have espoused, and to which we hope to adhere through life, and at death, has passed the fiery ordeal of persecution, and the combined forces of superstition and bigotry. And with this fact before us, and the knowledge that we have nothing to fear from the racks of the gibbet and the ignominy of the halter, for worshipping God agreeably to the dictates of our own consciences, we have great encouragement to be up and doing. If the primitive defenders of our consoling and peace giving religion, had to surmount the inexorable fiends of a blood thirsty inquisition, and braved their buffetings, zealously planting the standard of the cross, and at the peril of their lives, proclaiming the boundless love of God to the human race, shall we be less zealously affected in what we believe from our hearts to be the cause of benevolence, the cause of human happiness and virtue, the cause of God. And this leads me to the question, What course are we to pursue best calculated to advance the interests of our cause?

First then, brethren, allow me to urge your attention on the preaching of the word. We have consecrated this house to the service of that "God who is the Savior of all men, specially of those that believe." We have a Pastor in whose piety, devotion to the cause of truth, and zeal to be "instant in season and out of season" we fully confide; but shall we suffer him to proclaim the truths which are our joy and gladness, to the silent walls? Oh no, let his heart be cheered and his hands strengthened by our meeting with him here to offer up our sincere devotion to the God of our salvation. If we would see "the pleasure of the Lord prosper in his hands," if we would convince the world of the sincerity of our professions, and the genuineness of our desires that truth should "have free course, and be glorified," we will come to this edifice, here pay our vows, and join in grateful praise and thankfulness to our Father in heaven. We wish our families and friends, within our vicinity, we wish strangers and residents without the precincts of our city to flock to this temple and imbibe the maxims of truth and the principles of the gospel which we love and revere, but this they will not do if we abandon the house of God ourselves. We find that the friends of orthodox churches are willing to predicate their superior reputation and flourishing

condition on the number of their weekly attendants; and the pastor while he assures the larger portion of his vast congregation, that they are exposed to eternal burnings, is very willing to make use of them as proof that his church holds a high rank in the christian community. But my brethren, while we heartily wish that our house may be filled with respectable and christian auditors, whereby it will acquire an exalted rank among the churches of this great city, yet we hope to show by our devotedness and faithfulness to the interests of this society, that the gospel can have power over our hearts, without our believing the dogma of never ending torments.

2d. The efforts of our Ward Societies, and the individual influence of each of their members will be attended with happy success. Let us not fail to assemble together at every periodical meeting; this room is sufficiently commodious for the reception of several Societies, whose contiguity is such that the distance from the place can be no objection. Let it be understood that all persons friendly to the progress of liberal Christianity, as well as those of like precious faith with ourselves, are respectfully invited to meet with us for the purpose of religious improvement. The ordinary business of each Society being dispensed with, a lecture can be given tending to establish our views in the truths of the gospel, and to enliven our hearts. We do not expect that any who are denominated members of good standing in the orthodox churches will venture to approach our altar, but they who attend the preaching of our Limitarian brethren, and are undecided in their minds with regard to religious matters, may be prevailed on to attend the lecture, or the regular dispensation of the word in our church. Here is the point where individual exertion can be efficient. The communicants of Calvinistic churches condemn us unheard—they are pledged by a solemn vow to preserve their creed inviolable, and to touch not, taste not, handle not any arguments or reasonings of "blaspheming Universalists." Hence we can entertain no hopes of success to be derived from their hearing our minister, or their perusing our publications. We might as well expect an oculist to restore a man's sight who was blind solely from his obstinately shutting his eyes against the light, with a fixed determination never to open them, and the full conviction that it would be death to do so. We have frequent opportunities, however, of communicating our views to such individuals; we should therefore, with a spirit of christian meekness and candor proffer them the "reasons of the hope" that we entertain, and manifest by a godly conversation, and a well ordered life, that Universalism is religion.

Let us not fear the odium which some may attempt to throw upon us, by charging us with the sin of making proselytes to a "dangerous heresy." We can say with Paul, when he was arraigned before Felix, and accused by Tertullus of being a pestilent fellow, and a ringleader of the sect of the Nazarenes—"But this I confess unto thee, that after the way which they call heresy, so worship we, the God of our fathers, believing all things that are written in the law and in the prophets." If it be an abominable heresy to warn our brother, our sister, our friend, our neighbor, to shun the snares of vice and iniquity, as they would the pestiferous breeze wafted from the Bohon Upas, or as they would elude the fangs of the Boa Constrictor—if it be an abominable heresy to believe and teach that the way of the transgressor is hard, that the "righteous shall be recompensed in the earth, much more the wicked and the sinner;" that a life of piety and virtue strews flowers in our path at every step—if it be licentiousness to endeavor, as far as possible, to practice the injunctions of the gospel, and to follow the example of our blessed Savior—if it be blasphemy to pray God that

a knowledge of Him may extend to the remotest regions of the earth; that the desert and wilderness may blossom as the rose; that he will bring all mankind to the enjoyment of heavenly and eternal felicity.—If it be blasphemy to believe in Jesus Christ as the Savior of all the world, and to hope in his universal redemption.—If it be licentiousness to teach men that "God is love," and that he will not cast off favor.—If these be heresy, blasphemy and licentiousness, let me glory in such heresy—let me live till the close of my earthly pilgrimage in the practice of such licentiousness and such blasphemy.

I shall not be thought guilty of using recrimination when I state, that our sentiments are represented by our opposing brethren as dangerous in the extreme. Their written as well as verbal declarations go to prove that they earnestly strive to convince their hearers and readers that "Universalists are wicked, profane characters." A young acquaintance of mine recently informed me that on leaving his native village to take up his abode in New-York, he was entreated by a pious friend to beware of Universalists; that as he regarded the eternal welfare of his soul to keep away from their Church, and not listen to their delusive theory. But I have no information that that holy man who expressed so much solicitude for the safety of his friend's immortal soul, said any thing about the vices and dissipation of this great city to which he was going. It was enough to caution him against keeping company with heretical and wicked Universalists, for in that counsel was comprised all the enormities that contaminated Sodom, or ruined ancient Babylon. This godly adviser did not for once think, that his youthful charge was going to a place where many a young man has made shipwreck of his future prospects by being seduced away, not to a *Universalist Church*, but to the grog shop and gambling house. Why did he not admonish him of the real danger, and to refrain from those vices and follies into which young men have so frequently plunged, blighting the fond hopes of an affectionate father, and breaking a mother's heart? I will tell you, he was fearful that this young man, by listening to such doctrines, would renounce the dogma of hell fire, and become a *reasonable christian*. Now in order to counteract this unchristian conduct on the part of our opponents, let us be active in disseminating Universalism as it really is—not what it is called by certain zealots and creed-makers. In conclusion, my beloved friends, let us be strong, and to do this we must be united—let us be diligent to promote the cause of Universal benevolence—let us be christians in heart and in deed. Then shall we show to the world that the accusations of our enemies are unfounded, and the shafts of persecution will fall harmless at our feet. Truth will rear her temple in our midst, and multitudes shall be seen flocking to her gates, sounding the pæan of victory over bigotry and error, and the death-knell of departed tyranny.

FROM THE CHRISTIAN INTELLIGENCER.

SHORT SERMON.

TEXT.—"Now therefore be not grieved nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life."

How can we conceive of a wiser plan, to raise up a friend in Egypt, who should provide for Jacob's family in a seven years' famine, than by sending Joseph there, to be Governor over the land?

But how shall Joseph get there, and be exalted to such honor and usefulness? God could send him; and make use of envious brethren to perform the work. They seem to have been the first criminal agents.

Joseph does not seem to be blamed for having been the first born of beloved Rachael, nor for

being beloved by his honored father Jacob, nor for dreaming dreams, nor for telling them to the family, nor for any thing else.

God foresaw the famine which was coming upon Canaan, and upon all countries in that region. He would save Jacob's family in this distressing time. He therefore sends Joseph to prepare them substance. But in accomplishing this work, God makes use of various instruments, and agents who act from various motives or designs. So that Joseph says God sent him into Egypt, though it was by the evil intentions of his brethren.

Joseph's innocent dreams, which were divine revelations of his future glory, were the occasion of his brethren's envy. Their envy worked ill-will. Their ill-will worked cruelty. Their cruelty sold Joseph to the merchants, who conveyed him to Egypt, where he was sold a slave to an officer of the king. Base conduct of Potiphar's wife sent Joseph to prison. The king's dreams occasion Joseph's deliverance. The interpretation of them raises Joseph to be next to the king. In this exalted state Joseph provides for his unkind brethren. The famine brings them at Joseph's feet. They fulfil God's purpose, as revealed in Joseph's dreams, and humbly own him lord. They sold Joseph with ill intent and had to suffer much, as the proper fruit of their iniquity; but God meant it all for good; therefore, Joseph says God sent him to Egypt to preserve their lives.

When they own their wrong, and humbly confess their sin, saying, forgive, I pray thee now, the trespasses of thy brethren, and their sin; for they did unto thee evil, "Joseph wept: and said fear not."

When these sinful brethren were suitably afflicted and made penitent, Joseph makes himself known to them, and comforts them. When they had sufficiently grieved, in view of their wicked behavior, Joseph comforts them with the doctrine of Divine agency, which overrules the agency of men, whose designs are bad, to bring about good, even to the transgressor.

But what concerns Joseph and his brethren, are only a few links in the chain of divine providence, by which God brings about his wise and benevolent designs. God had informed his servant Abraham that his seed should sojourn in Egypt and be evil treated 400 years. What could induce Jacob to remove into Egypt, but a famine? How could he be happily sustained there without the protection and kindness of Joseph? How could Joseph become exalted there in any better way, than by his abasement and affliction? How could the young man enter that school of instruction and temptation but by becoming a slave? How could he be sold as a slave, but by the envy and ill-will of his brethren. How could they come and bow down and make obeisance, except by their own folly and self condemnation? How could they have self reproach, and confess their sin, unless they knew themselves to be guilty, of harboring ill will, and wicked intentions?

Whoso confesseth and forsaketh his sin shall find mercy. S.

FROM THE BOSTON TRUMPET.

OPPOSITION TO UNIVERSALISM.

We have often had occasion to complain, that the opposition to Universalism, which is now raging with unusual vehemence, in all the journals of our opponents, is far from being of that frank and generous character, which men of amiable minds and honorable intentions, desire at all times to maintain. We never shall complain of the zeal of our opponents, for we care not how zealous they are, and they have a right to be as zealous as they please. We never shall complain of them for using every argument they can devise for the purpose of supporting what they believe to be true. We never shall com-

plain of them for opposing Universalism, and doing all in their power to bring it to nought, if they will carry on that opposition in a christian manner. But when they bring forward the most improbable stories concerning Universalists, designed to represent them as an unnatural graceless, licentious and otherwise abominable race—stories accompanied by no proof whatsoever except the mere *ipse dixit* of an anonymous writer, we maintain that they not only depart from the holy principles of righteousness and charity, but also of common courtesy and decency. Attempts have been made to prove that the whole race of Universalists have given themselves up to the lowest vices—that their ministers are the inmates of dram shops—and that it is an unusual thing to find any regard for virtue or truth among them. What effect does such opposition have on Universalists? Does it convince them that the doctrine of their opponents is truth? Far from it. They know these charges to be untrue; and they regret the spirit which their brethren of a different faith manifest toward them. Universalists sometimes are complained of for asperity, and for indulging in personal crimination of their opponents. Wherever this asperity exists, (and it is never to be commended) it is to be attributed, not to the influence of Universalism, for that nourishes the most lenient feelings, but to the influence of this conduct, on the part of our antagonists, of which we have now spoken—an influence which insidiously approaches the heart, and which, to be effectually guarded against, requires the strictest watch upon the passions. In regard to charges against individuals, these should be cautiously made and always accompanied with proof; names, dates and places should be given; the charges should be distinctly stated, that the innocent may not be unjustly suspected, and blame may fall where it rightfully belongs.

With this expression of our views, we shall proceed to give our hearers a sample of the opposition to Universalism, as it is now maintained. What we extract will be taken from the orthodox journals which have come to us within eight or ten days. It will show what we are compelled to read week after week; and if, under the whole, we are enabled to preserve our temper, and guard against retaliation, our patrons will give us credit for equanimity of feeling, and coolness in the midst of the severest misrepresentations.

FROM THE PIONEER AND VISITOR.

JESUS THE SAVIOR OF ALL MEN.

The impartiality of the gospel, the universality of Christ's death, and the general language of Scripture respecting the plan of redemption, so evidently show, that God designed to save all men, through the ministry of Jesus, that but few are found, who dispute this cheering truth. Some, it is true, contend, that God from all eternity, reprobated a part of his children, to endless woe, that his decree is immutable, that no labors of Jesus can alter it. The attention of such we would invite, to the following quotations:—"There is one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 5, 6. "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. ii. 9. "Behold the Lamb of God which taketh away the sin of the world." John i. 29. "We have heard him ourselves, and do know, that this is indeed the Christ, the Savior of the world!" John iv. 42. "And we have seen and do testify, that the Father sent the Son to be the Savior of the world." 1 John iv. 14. These are few among the many passages, which unequivocally assert, that Christ came to save all men. But how could he come to save those, whom God had decreed should not be saved?

Why did he die for all, if all could not be saved? Calvinists, will you answer these questions?

The Arminians, those who reject the doctrine of reprobation, who believe all may be saved, have been very successful in opposing the doctrine of partial redemption; they have effectually overthrown that arbitrary and unnatural system. They have faithfully contended for the unrestricted meaning of scripture, when speaking of the death and grace of the Messiah. But we think, there is a defect in the system they advocate—not a defect in their principal arguments against Calvinism, but in the system they maintain. This appears to us, to come as far short of the passages we have quoted, as real Calvinism; it says, virtually, that Christ is not the Savior of the world. There is a wide difference between offering to save and saving—did these passages read, behold the lamb of God, who has offered to take away the sin of the world, and who has offered to save all men, they would be more favorable to the system under consideration. When the physician stops the ravages of a burning fever, and saves his patient from death, we understand, that he has actually cured him, and not offered to do it; and unless he effects a cure, none consider him a savior of the patient, however great and numerous his offers may be. So it is with Jesus. If he only saves a part, he cannot be considered the Savior of the world.

I know it will be said, he places all men in a salvable state, he takes away the effects of Adam's sin, and places them on the same ground they were placed before the fall. But this is only half doing the work—indeed it is not saving, only making it possible to be saved. We have yet, however, to learn, the evidences of this position—we have, it is true, heard much said respecting it, but assertion to us, is no proof. We want a thus saith the Lord. But this half-saving system, has one serious defect which we cannot refrain from considering, because we feel confident, it will do great good. When we say one defect, we do not mean it has only one, but we speak in this manner, because this defect is contrary to what we all know to be the fact. The system says all are in a salvable state, and that Christ is the Savior of the world, because he offers salvation to all; but this cannot be, the heathen have never had the offers of salvation—not one-fourth part of the world has ever had these offers. Admitting, therefore, that Christ is the Savior of the damned in hell, providing they had the offers of salvation, it cannot be said, he is the Savior of the world, in this sense—hence Arminians must go back to Calvinistic ground, and say that all means a part, that every man, means some of all men, that the world means, about one in eight of mankind, or admit that in the dispensation of the fulness of times, all will be gathered together in Christ. But their own writings will not permit the former. We see no other way, therefore, than to embrace the heart cheering truth, that Jesus is the savior of all men, because he will redeem them from sin, and raise them to God. But whatever ground they may take, they can no longer say, Jesus is the Savior of the world, because he offers salvation to all, for this we know is not the case—and, therefore, this rule would only make him the Savior of a part.

O. A. S.

FROM AN INQUIRY INTO THE NATURE OF MUSIC. DESIGN OF MUSIC.

Leaving the fables of Orpheus and Timotheus for the investigation of men more speculative and curious than ourselves we proceed to consider the *Ends of Music* with reference to the present day. If the ancients were so favored by the gods as to be relieved from diseases, brought from insanity to reason, from rage to mildness, or from inebriation to soberness, by the performance of a *Tibicen*—we can only say

that those times are past, and that such advantages seldom visit us. The ends of music are various. Martial music is designed to excite and elevate the motives and strengthen the courage of the soldier. Music for the dance, is calculated, by the quick and pleasing successions of its notes, to enliven the feelings of the company, while it regulates and disposes the various steps and attitudes in the complicated movements of a figure. The music of the parlor, has in view the union of exquisite poetry with the milder harmony of the lute and piano, and is made to contribute to the enjoyment of the social circle. The music of the theatre, aspiring to a superiority above the common attempts of *connoisseurs*, seems more designed to astonish the hearer by its sudden transitions and high studied flourishes, than to please by the performance of simple melodies or rich harmonies. The music of the church is designed for higher, nobler and more sacred purposes. It has in view the singing of praises to Almighty God. It unites the melody of the soul with the melody of the tongue; and by associating with the favorite strains of music the sublime truths of Revelation, the mind is elevated and the heart purified. We cannot better express our ideas of the objects of Church Music than by employing the language of Lowell Mason, Esq. in an able address on that subject. 'To animate and enliven the feelings of devotion,' he writes, 'is undoubtedly the office of music in the church. Through the medium of music, truth is presented to the heart in the most forcible manner; the feelings are aroused—the affections elevated.' 'It was for the raising up of men's hearts, and the sweetening of their affections towards God,' says Hooker, 'that the prophet David having had singular knowledge, not in poetry alone, but in music also, judged them both to be things most necessary for the house of God; and left behind him to that purpose a number of divinely indited poems! and was further the author of adding unto poetry, melody in public prayer, in which consideration the Church of Christ, does likewise at the present day, retain it as an ornament to God service, and an help to our own devotion.'

It is a religious exercise only, that we are authorized to introduce music into the church, and from religious motives should christians be induced to cultivate an acquaintance with it. That there is no religion in music is readily admitted; but music is capable of subserving a religious purpose; were it not so it would never have been introduced into the church by divine appointment. There is no religion in eloquence. But who does not acknowledge its importance to the minister of the gospel? Who has not felt the words of divine truth sink deep into his heart, when they have been accompanied with the thrilling and irresistible tones of an earnest and commanding elocution? Music has a similar power; it can move or melt an audience, and ought therefore to be made a powerful auxiliary to the faithful preacher. Music is a refined species of elocution, and as such, its office is to enforce upon the heart the sentiment which is sung.

Though the ancients are ridiculed for their enumeration of wonderful effects produced by music, yet we cannot avoid being persuaded, in our own mind, that if they said too much, the present age is alike guilty of saying and being able to say, too little. That music is capable of being advantageously applied in a great variety of ways, not thought of in the present day, we are convinced, but it is not our design to suggest them in this place.

FOR THE CHRISTIAN MESSENGER.

Messrs. EDITORS—The following remarks in confirmation of my views stated in an article headed the SALVATION OF ALL MEN, which appeared in the 22nd number of the Messenger, is

at your service, as a reply to "Veritas," should you deem it worthy of insertion.

The fact that God wills the salvation of all men, supported by 1 Tim. ii, 4, is proof of so extensive a salvation, according to Veritas himself, if it was what God *absolutely determined* should come to pass. To establish this important truth, we appeal to the word of God. Eph. i, 9, 10, though objected to by Veritas, I consider conclusive testimony, even if Rom. xii, 5, Gal. i, 22, and 1 Thess. iv, 16, teach that a particular people are in Christ and exhibit their relationship to him by faith and love. The argument of Veritas that God *wills* some things which do not come to pass, does by no means apply to this subject, inasmuch as the evident meaning of both Eph. i, 9, 10, and 1 Tim. ii, 4, is that God *now* wills what *shall* be hereafter: viz. the gathering together of all things in Christ, and the salvation of all men. That God wills that all men should now love and serve him we are not disposed to question, but he does not will it in the manner in which he does the universal power and control of the gospel over the hearts of mankind. The apostle himself says, Heb. ii, 8, 9, "Thou hath put all things in subjection under his feet, for in that he put all things in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him: but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor that he by the grace of God might taste death for every man!" So Jesus is a pledge of the final subjection of all things to the power of God's grace and love. In the same manner in Eph. i, 9, 10, the apostle speaks of God's will, according to his good pleasure, which he hath purposed in himself that in the dispensation of the fulness of times he might gather together in Christ all things. Do not these passages then teach the same glorious truth, that the salvation of all men is the determinate purpose and will of God? This truth had been kept secret, or it was unknown, a *mystery*. But surely it was no mystery to Jew or Gentile, a part of mankind should be saved, for they believed in a partial salvation; but it was a mystery that the Jews should all be brought in with the fulness of the Gentiles. The conclusion, therefore, does not rest on the principle that every thing comes to pass which God *wills*, but on the principle that God cannot lie—that he hath spoken and it shall be fulfilled—that he hath made a revelation of a state of life and immortality free from sin and its consequences. Notwithstanding this *will* of God it may still be his *wish* that his children should here be obedient and happy. As an earthly parent wishes or wills his children to be blessed with all the necessities and comforts of life in their childhood and youth, and yet *wills* them in a very different sense, a rich inheritance for their later years. Thus God deals with his children of the human race. His will is that we should be holy and consequently happy *here*, but far above this he has revealed his will, purposed in himself, that we and all mankind are made heirs of God and joint heirs with Christ, and shall when prepared for it possess a sinless and blessed immortality.

If I rightly understand Veritas, he believes in a God whose attributes are all infinite, and who is at the same time circumscribed by the acts of finite mortals, creatures of his own power and goodness—a God who created without any will or determination in regard to the final and everlasting good of mankind. In regard to human happiness God's will is no more than an expression of his willingness or wishes, while in relation to human misery it is made certain and inevitable. If this is not the amount of his argument I confess myself unable to understand him, and should be happy to hear from him again.

N. S. B.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, JUNE 16, 1832.

THE MESSENGER.

We have given on our 7th page, a List of Agents for the Messenger. Most of them have communicated with us specially on the subject—some few have not, but as they have been readers of it, from its commencement, they are respectfully requested to act as Agents. Universalists need not to be reminded of the importance of maintaining a Publication devoted to their interests, in this city—the very hot-bed and nursery of all the gigantic measures in opposition; and that a liberal patronage is requisite to that maintenance, must be apparent. Whether the Messenger ever has been, or will be, calculated to meet the demand of our denomination here, is not for the Publisher to determine. We can only say, if it has been so regarded, then let our friends unite in extending its circulation. We have before requested an increased patronage—we say again, it is still wanted to give full assurance of permanency. The commencement of the Paper was experimental. The almost universal distrust in publications of the kind from this city has weighed heavy upon it; yet the punctuality with which it has been issued thus far, we think must afford an earnest to subscribers, that the pledge we gave in the commencement, to continue it *one year at least*, will be fully redeemed. We do not wish to be importunate, but the paper needs greater patronage, and we must rely in a good degree on present patrons to increase it. A moment's reflection will show this. With Limitarians there is no difficulty. Possessing numbers, wealth, and consequently influence, they have no fears in appealing directly to every one—they can do it with perfect impunity. Whether the professed liberal part of community are actually the most charitable, we are not to determine. They are evidently the most courteous. Do the Agents of Limitarian publications enter the families of liberal persons to solicit subscriptions, though unsuccessful, they at least may, generally speaking, rely on a civil and respectful refusal. But let an Agent of a Universalist periodical enter families indiscriminately, and it requires no spirit of prophecy to determine the result. Whoever has tried it, knows the unpleasantness of encountering strong religious prejudices. And our friends we think must readily apprehend the difficulties and embarrassments of our situation, and the dependance we are compelled to place on them, in circulating the paper.

We repeat, the Paper needs an extended patronage to be continued beyond the first volume, and if it is deemed worthy of support at all, we respectfully urge every one, feeling an interest in its continuance, to renewed exertions in its behalf. Those in the list of Agents are particularly requested to remember us. We are not complaining of friends; far from it. On the contrary we owe them thanks; for much has been done. But in the peculiar embarrassments

that exist here, great and continued exertions are absolutely necessary to overcome them. Were our exertions confined to individual interest, we might justly be required to rely on our individual effort solely. But this is not the case. We are engaged in the cause of the denomination, and every sincere friend of it has a common interest in the issue. And we may say, also, it rests with them, whether that issue shall be favorable or unfavorable. Every possible effort will be made to promote the interest of the paper so long as it is published; but we cannot be expected to continue it longer than we pledge ourselves, unless we have reasonable prospect of a favorable issue. We shall soon issue a Prospectus for the Second Volume, that we may have timely notice of the degree of approbation bestowed upon the Paper, and be enabled to judge of the probable extent of patronage on the second volume, before the first closes. If we commence the second, we shall go through the volume, life being spared. In the mean time, we would request patrons, the agents particularly, to exert themselves in our behalf. For the present, subscribers can be accommodated either with the numbers from the commencement, or from the time of subscribing.

WAY TO BE HAPPY.

Great peace have they which love thy law; and nothing shall offend them. Ps. cxix, 165.

The desire of happiness is a principle of our common nature, and is interwoven with the very springs of our existence. Constituted as we are, with these thousand sensibilities to pleasure and to pain, it is impossible to prefer the depths of wretchedness to the smiles of joy, or to look with undisturbed serenity upon the afflictions and miseries we sometimes endure. To escape the pains and uneasinesses incident to our present state, and to ensure ourselves of pleasure in some form or other, seems to be the business of life; and nothing is more certain than that we uniformly select that course of conduct which, in our opinion, offers us the greatest inducements, or in other words, holds out the largest promises of present or ultimate happiness. The object of pursuit is ever the same: but the means we adopt for its acquisition are almost constantly varying. The play things of the nursery—the active sports of youth, and the sober business of mature manhood, are, perhaps, as unlike each other as we can readily imagine, and yet every one well knows that the ultimate object is the same. In savage life the amusements and pursuits are essentially different from those of civilized society. And yet the desire of happiness is equally obvious in both. This instinctive dread of misery and desire of happiness, is forever urging us to action, and guiding our course through the journey of life. Now whence originates this diversity of conduct among men, if all are equally pursuing happiness? Is happiness capable of being metamorphosed into ten thousand shapes, and still retaining its identity? May we not reasonably infer that this diversity of conduct results from our ignorance of our real good? Are we not often deceived relative to the consequences that follow from any pur-

suit? Does the acquisition of wealth invariably confer happiness? Is the enjoyment of honors uniformly attended with felicity? Is the indulgence of pleasure, so called, always productive of real satisfaction? Happiness, to be worthy the name, should be *constant and abiding*, removed, to a considerable degree, from the influence of the casualties of the world. It should be capable of lasting us through the whole tenor of our existence, unimpaired by time, "growing with our growth and strengthening with our strength;" and though, like the sun, it might sometimes be obscured by a passing cloud of adversity, it should still soon diffuse its beams again, apparently renewed and invigorated by the shade that has for a moment been thrown over them. This is evidently not the character of the pretended happiness which the pursuits and pleasures of the world generally afford. That may be sweet, for a moment, but it is evanescent. The flower may be beautiful, but has it a delicious odor? Is its nectar pure or poison? On no subject are we more frequently deceived. The fair appearances which the world presents, the rich promises it makes, and the momentary pleasure which it often proffers, are all calculated to mislead us. Deluded by the phantom happiness of our own imaginations, we too often pursue a course of conduct, which, at best, can only yield us transitory delight. The field, however, is soon travelled over. The flowers once so beautiful, have lost their coloring. Those that were sweet have lost their perfume. The whole scene of fragrance and delight is changed. The pleasures it once offered, now pall upon our senses, and minister more to our disgust than our happiness. Experience has taught us all, no doubt, that some courses of general conduct—some particular actions yield us happiness, constant and abiding; happiness which never sickens and offends us; happiness, the steady and equal flow of which, is ever new and ever delightful; happiness, whose repetition increases its value. While, on the other hand, the same experience has taught, that other conduct and other pursuits lead to inevitable misery—that however sweet their first fruits may be, the latter harvest is always vexation and bitterness of spirit.

Now it is an inquiry all important to our peace and well being, an inquiry which every one should endeavor to settle for his individual benefit, What course of life is productive of the most happiness? By what rules is my conduct to be governed? Under what restraints are my actions and my feelings to be held?

All these questions, we apprehend, are effectually answered by the Psalmist in the language of our text. "*Great peace have they that love thy law, and nothing shall offend them.*" Whoso readeth let him understand. S.

NATIVE DEPRAVITY.

Some weeks since, an offer of a premium for the best essay on *Native Depravity*, appeared in our evangelical papers, much to the gratification of those who believe that we come into this world totally corrupt, "averse to all good and wholly inclined to all evil." It seems a little strange, we confess, that this darling

tenet should now stand in need of premiums to sustain it. But so it is, and one hundred dollars are offered for the most successful attempt to save it from ruin. As ill luck will have it the whole is like to come to destruction through the wicked perverseness of some of Br. Leavitt's New Light friends. No sooner did MARTIN LUTHER, which we translate REFORMER, observe the above mentioned premium offered, than he, instigated by the spirit of heresy, forwarded the following note to our good Br. of the Evangelist.

"TO THE EDITOR OF THE EVANGELIST—I have recently seen, in different religious newspapers, the offer of a liberal compensation for the best essay on *Native Depravity*; the prize to be awarded by a committee of gentlemen of high standing in the religious community. I am not less desirous than the pious author of the scheme, to have it ascertained, what the true doctrine is, and I take this method of thanking him for the generous provision he has made for eliciting a discussion of the subject. By *depravity*, in the connexion in which it is used, I suppose he means *moral depravity*, or in plain English, *wickedness*. Fearing that in the general question, *What is native wickedness?* the specific question, *Is there any such thing?* will be overlooked, I will thank you to offer FIFTY DOLLARS in addition to be given to the successful candidate if he shall prove, by scripture evidence, or evidence not contrary to scripture, that there is in fact any such thing: the decision of this point to be made by a committee consisting of professor Robinson, of Andover, the Rev. Dr. Taylor, of New-Haven, and the Rev. Dr. Cox, of New-York.

MARTIN LUTHER.

N. B. The gentlemen named as referred to, have not been consulted, but from their known zeal in the cause of Christ, it is presumed that they will act. Editors of newspapers, who have inserted the note of the Rev. Dr. Porter, will please copy the substance of the above."

And has it indeed come to this that "an esteemed correspondent" (for so he is called) of the Presbyterian New-York Evangelist, dares to ask the question whether there is any such thing as native depravity? And dares he offer the whole evangelical host the tempting sum of fifty dollars if any one of their number can prove "by Scripture evidence, or evidence not contrary to Scripture, that there is in fact any such thing?" Fifty years ago and this modern Luther would have been excommunicated like his great namesake and for a similar offence, that of doubting the infallibility of men who would kindly save him from the awful responsibility of thinking for himself.

S.

GEORGE W. BROOKS.

Having, since the commencement of this Paper, specially avoided all allusion in its columns to the person whose name heads this article, we might reasonably, perhaps, let the subject of the following renunciation pass, without notice from us, were it not for one or two considerations. A prominent one is this—but a small part of community, (and doubtless many of our subscribers,) have known the real circumstances under which he has been preaching, and consequently cannot be well prepared to understand the present movement. The facts are briefly these:

In 1822, Letters of fellowship were granted him by the General Convention of the New-England States, at their session in Warner, N. H. Sept. 18th and 19th. TWELVE DAYS after, (on the first October,) the Northern Association, then in session in Barre, Vt. passed the following vote.

Voted, That whereas this Association has been duly, and, as they believe, correctly informed, that Mr. George W. Brooks has conducted in a manner unbecoming the Christian, and especially the Christian Minister, that we withdraw our

fellowship from him, and hereby caution the public not to receive him as a preacher in our connexion.

In 1825, a special council was called in Barnard, Vt. on March 9th at Mr. Brooks request, in whose proceedings we find the following.

"Proceeded to investigate the evidence, adduced by Br. Brooks, to set aside, or mitigate the charges brought against him at the Northern Association of Universalists, convened at Barre, Oct. 1822.

Voted that Br. Brooks be exonerated from the charge of passing counterfeit money, and that, on testimony from Judge J. Brownson.

Voted that, whereas sundry reports have been made against Br. Brooks' moral and religious character, some of which he has fully obviated, and others acknowledged, as proceeding from inconsideration and precipitancy, which he appears to regret, and expresses a determination to maintain, in future, a good moral character, asking the forgiveness of God and man for the past; we therefore charitably hope that his future conduct will be such as to meet the approbation of the community at large, and a restoration to the fellowship of the Northern Association."

We hear nothing specially of him from this, until some four or five years since, he succeeded in obtaining the fellowship of the Central Association in this state. In this case, as was usual with him, he had soon to leave the fellowship of the order, and removed into the neighborhood of New-Marlborough, Mass. Two years since he applied to the Southern Association then in session at Berlin, Conn. for a seat and was rejected. Preferring a direct request for letter of fellowship at the next session, one year after, at Hartford, Conn. and having obtained very plausible recommendations of his walk and conduct from the places where he had sojourned for the year or two previous, they were induced to receive him on trial for one year till their session this spring. On the authority of this, he has been preaching in Danbury, Newtown, and Norwalk, Conn. and vicinity, for the last year. Within this time, evidence has continued to accumulate, of his heartless professions. At the last session of the Southern Association in Stafford, Conn. on the 30th and 31st of May, he was given to understand what would be the probable fate of his request and was urged to withdraw it. Of the precise measures adopted in the business we are not fully informed, but they resulted in his withdrawing the request, and immediately after he came out with the renunciation below.

During the last season we became personally acquainted with him and on the first intimation of these charges, we had frank and explicit interviews with him on the subject. His own story and professions were so plausible, that we entertained at one time a very strong interest in his favor. For about six months past our confidence has been rapidly weakening. Having detected him in contradictory assertions, wholly irreconcilable, in our estimation, with principles of common honesty, saying nothing of the increased obligations on the christian professor, we could not receive him with that frankness, with which we ever wish to treat all. Yet as he was under trial, we felt no disposition to proclaim our feelings, till the subject was officially settled before the Association. We derive no pleasure now, in extending the history of his former life, and we would not do it, did not the specious nature of his renunciation require it. We regard it as a spiteful thrust at Universalism, and an artful attempt to ingratiate himself with its opposers. It is therefore proper the public, and particularly those to whom he has gone, should know his previous history. It is due to Universalism, at least. We quarrel not with him for his renunciation. If he has honest convictions of the falsity of the doctrine, we respect him for avowing them; but we

have some strange misgivings in the case, and we cannot put aside from our mind one or two queries. He talks of "friendships formed"—the enjoyments through those "friendships"—his ready access to "parlors," "tables," &c. the great sacrifice he was making in severing those "cords of affection"—of a heart "bleeding with grief," &c. While enjoying these bounties and blessings, the benefits of friendship, and while his tender heart was "bleeding," did he suffer, or has he since done, any twinges of conscience for the gross impositions, not to say falsehoods, he was practising upon some of those very friends he was so deeply interested in? We have recollections of our own, that cannot be easily obliterated, but it is unnecessary to add more, and we close by expressing our earnest desire that he may, if he has not already, become a better man. Papers copying his renunciation, (the Connecticut Repository and Norwalk Gazette particularly,) are requested to insert this. P.

RECANTATION.

To the Christian Public:

It is well known to all in this section of country, and to many elsewhere, that I have been a preacher of the Doctrine of Universal Salvation to all mankind in a future state of existence beyond the grave—for I have been an advocate for that sentiment for ten years past, and I believed it without one doubt on the subject, or with all the powers of mind that I possessed to believe any thing. My faith was sound, my hope was strong, and my confidence was unwavering in the sentiment, believing it to be the Doctrine of the Bible, the Gospel of Christ, and immutable purpose of God, that all mankind should be saved. But now my faith is shaken, my hope is withered, and my confidence is lost in the system. I therefore renounce it, believing it to be of no possible benefit to the morals or the religion of mankind; but that it injures many men, and does others no good in respect to religion. Although in preaching it, I formed extensive acquaintance, contracted much friendship, and obtained many friends, whose houses have been my home, whose tables have furnished me with the luxuries and dainties of the earth; whose parlors have witnessed my hearty welcome, and the reciprocal interchange of friendly feelings and warm affections, and whose pillows have been my resting places, and whose purses have been freely opened to relieve my wants.

And in renouncing it I deprive myself of their friendship and affection, of their aid and support. The sacrifice is a great one, and causes my heart to bleed with grief, while I am penning this article which I know will be an unwelcome message to my kind friends, and the sword that will cut asunder those strong cords of fraternal affection that have bound us together. But duty calls and I must obey. I have counted the cost, the sum of which, is great to me. But the honest and sincere conviction of my soul is, that the Bible teaches the doctrine of endless misery, as the only portion of that part of mankind who die impenitent—and that this doctrine ought to be preached to all men, calling on them to repent and turn to God and seek their soul's salvation before it is too late. And may God forgive me my former errors in believing and preaching what I now think was and is false, and the errors of all those whom I have caused to believe it, and bless this article to their recantation and reformation is the sincere prayer and desire of

GEO. W. BROOKS.

TOTAL DEPRAVITY.

We extract the following heretical sentiment from the Advocate and Journal, the official organ of the Methodist denomination. It shows quite clearly how the long-cherished and fundamental doctrine of total depravity is regarded. If the phrase is not applicable to "the innocent child,"

in its full extent, it is not applicable at all. The child is either totally depraved, or it is not. But if it be indeed *innocent*, we should like to know how it can be applicable at all. And if the innocent child is totally depraved, what shall we say of the *hardened villain and accomplished knave*? But 'human nature, viewed in the abstract from the grace of God,' may be totally depraved, although in fact it is not. We recommend our Methodist brethren to a more serious consideration of the subject.

"As to the phrase *total depravity*, when applied indiscriminately to all mankind—to the innocent child and to the accomplished knave—to the tender-hearted youth, and to the hardened villain alike, making no difference in their moral character, it seems incorrect. The contrary sentiment, however, does not deny that human nature, when viewed in theory as abstract from the grace of God, may be totally depraved, or that men may arrive at such a pitch of wickedness as to be "past feeling," their consciences being 'seared as it were with a hot iron.'"

PLAIN TRUTH.

We extract the following from a report of a debate held in the late session of the General Assembly of Presbyterians. It is the language of the celebrated Dr. Spring, of this city.

"It has always been supposed to be a sentiment of Arminianism or Universalism that God did desire, under all circumstances, the salvation of every individual. But now we hear such doctrines preached by ministers claiming the sanction of the Presbyterian Church. We hear it said, too, that it is impossible for God to introduce an individual into the world in a state of sinfulness."

A few years more will show Dr. Spring, that intelligent people are considerably disposed to believe not only, that God desires, under all circumstances the salvation of every individual, but also, that this is a sentiment of Universalism. The time is not far distant we trust; (and modern revolutions in the religious world certainly give us ground for confidence,) when the wretched doctrine that God is the enemy of man, a doctrine which Calvinism teaches and which the enlightened Dr. Spring seems to countenance, will be exploded forever. S.

"THE INFIDEL."

This is a new tract, No. 267, lately issued by the American Tract Society. It is like most of those fictions headed "AN AUTHENTIC NARRATIVE." There are but two or three things connected with it which concern us and to which we would call the attention of our readers. The story is well enough told, but we believe it to be false. As is common with Tract writers, the author avoids every thing that could afford a clue to the name or residence of the subject. We would suggest for the candid consideration of the American Tract Society, the fact, that not a single conversion is recorded or mentioned in the New Testament without the name of the individual, or some other means of making him known. But to particular objections. We object and protest against the attempt made by the writer to prejudice the reader against Universalism by representing it as a virtual denial of the Scriptures and a stepping stone to infidelity. The paragraph to which we allude is as follows:

"In his early youth, he perceived that the self denying precepts of the Gospel forbade his pursuing that course which had been marked out for him by an unchastened ambition. To get rid of this embarrassment he had recourse to the doctrine of UNIVERSAL SALVATION; but being convinced, upon a careful examination, that the Bible furnished no support to his new religion, he rejected the unaccommodating book

as a system of *priestcraft*, and adopted the sentiments of David Hume."

This passage needs no comments. The intention of the writer is plain.

Henry, (for this is the appellation which the young man receives,) is, however, induced to attend a *revival meeting*, with a couple of female friends. These benevolent souls, on returning, "retired to a closet in a distant part of the house, to spend a short season in prayer for the salvation of their careless boarder." In a few moments he was found in awful distress of mind, and the veracious historian very sagely adds, 'Henry now saw plainly that his Universalism and Infidelity were alike refuges of lies, under which he had taken shelter to screen himself from the reproaches of a guilty conscience, and believed that God was driving him from them by the power of his Spirit, not for the sake of having mercy, but to make him a monument of his righteous displeasure, and hold him up as a warning to those who should afterward live ungodly.' On an after occasion poor Henry expressed himself thus: "I AM AN INFIDEL—I have denied the only Savior, and am now given up of God to eat of the fruit of my own doings!" And again in allusion to the gospel he said, "These provisions were once for me, but I have rejected them! I have sinned away my day of grace—I AM AN INFIDEL."

Henry was soon converted and is now no doubt a bright and shining light. In conclusion we beg leave to say that our limitarian friends are rather ungenerous as well as unjust. They are eternally abusing and misrepresenting Universalism, and yet they have not the manliness to stand out in fair and open debate. They dare not dispute the point of difference between us, and still they descend to low and miserable falsehoods, calculated only to mislead the ignorant and foster prejudice. S.

CONVERSION IN THE MINISTRY.

We find announced in the last Magazine and Advocate another conversion in the ministry, in the person of Rev. Nathan Wadsworth, of the Methodist connexion, residing at Nelson, Portage Co. Ohio. The editors of the Magazine have received two letters from him, from which, with other circumstances, they judge he will "prove a valuable acquisition to our cause." They say "he has not only begun to labor, but also to 'suffer reproach, because he trusts in the living God who is the Savior of ALL MEN, specially of those that believe.'"

OPPOSITION TO UNIVERSALISM.

Some just remarks under the above head, on the character of the present opposition exhibited towards Universalism, by our Limitarian Journals, will be found on our 3d page. They are from the last Boston Trumpet, and were made in introduction to several extracts of a similar character to those we copied from the Christian Advocate and Baptist Repository in our 30th and 31st numbers.

* Nos. 5 and 6, of Essay on the Resurrection have been received and will appear in order.

SEVENTH, TENTH, ELEVENTH, AND THIRTEENTH WARD UNIVERSALIST SOCIETIES.

An adjourned Union Meeting of the above Ward Societies will take place at the Lecture Room of the Orchard-street Church, on Wednesday evening, June 20th, at 8 o'clock. It will be open for the admission of Ladies, as well as gentlemen; and every one, feeling an interest in the prosperity of these Associations, (whether females or males, or whether members of the Societies or not) are respectfully invited to attend. An address may be expected.

June 9, 1832.

RELIGIOUS NOTICES.

The Senior Editor of this Paper will preach in Norwalk, Conn. Sunday the 17th inst.

Br. B. B. HALLOCK will preach at Peekskill, Sunday, 17th inst. (to-morrow.)

Br. S. J. HILLYER will preach at Hightstown N. J. on Sunday, 24th inst. The friends there will make the necessary arrangements.

AGENTS FOR THE MESSENGER.

NEW-YORK.
T. Purdy, Rye.
Post Master, or Epenetus Howe, North Salem.
H. Bailey, Somers.
J. McCoy, Peekskill.
J. Smith, Beekman.
Milton B. Allerton, Dover.
G. M. Perry, Dover Plain.
Hiram Price, Amenia.
Rev'd T. J. Whitcomb, Hudson.
S. Van Schaack, Albany.
Publisher of the Anchor, Troy.
Publisher of the Magazine, or D. Heald, Utica.
Everitt E. Guild, Walton.
Rev. R. O. Williams, Amsterdam.
Nathan Sawyer, Medina.
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FROM THE LADIES' MAGAZINE.

THE LOST DARLING.

She was my idol.—Night and day to scan
The fine expansion of her form, and mark
The unfolding mind like vernal rose-bud start
To sudden beauty, was my chief delight.
To find her fairy footsteps following me—
Her hand upon my garments—or her lip
Long sealed to mine—and in the watch of night
The quiet breath of innocence to feel
Soft on my cheek—was such a full content
Of happiness, as none but mothers know.
Her voice was like some tiny harp that yields
To the slight-finger'd breeze—and as it held
Long converse with her doll, kindly or soothed
Her moaning kitten, or with patient care
Conn'd over the alphabet—but most of all
Its tender cadence in her evening prayer,
Thrill'd on the ear like some ethereal tone
Heard in sweet dreams.

—But now I sit alone,
Musing of her—and dew with mournful tears
The little robes that once with woman's pride
I wrought, as if there were a need to deck
What God had made so beautiful. I start—
Half fancying from her empty crib there comes
A restless sound, and breathe the accustom'd words,
"Hush, hush, Louisa, dearest—Then I weep,
As though it were a sin to speak to one
Whose home is with the angels—

—Gone to God!

And yet I wish I had not seen the pang
That wrung her features, nor the ghastly white
Settling around her lips. I would that Heaven
Had taken its own like some transplanted flower,
Blooming in all its freshness.

—Gone to God!

Be still, my heart!—what could a mother's prayer,
In all its wildest ecstasy of hope,
Ask for its darling like the bliss of heaven?

L. H. S.

HOPE.

As the influence of the sun upon the earth; or the light of the moon upon the blackness of night; so is hope to the soul. It is hope that enkindles the spirits when dimmed by disappointments, and chilled by the cold touch of despair. It is the boon of heaven to man, and serves as a faithful pilot to guide him through the dark avenues of life, nor even shrinks from the part assigned it. Mankind are all inspired by this kind soother of each anxious toil—it is coeval with our creation, and as lasting as our existence. In childhood it amuses; in youth it encourages and animates; in manhood it promises greater preferments and more eminent distinctions; and in the declivity of life, it strengthens and supports—it strews roses on our pathway to the tomb, and although the pleasures and allurements of earth may cheat, hope still clings to us with enthusiastic fondness; nor does it wane with the decline of our existence, "but travels through nor quits us when we die." Sweet harbinger of joy! Life without thee, were a world without light—a deathlike song—a frightful dream! Where could we flee in adversity but to thee? When sorrow and sadness pour upon us like a mighty deluge—when grief corrodes within the breast—when cares perplex the mind, and disappointments bring their train of melancholy, or despair fixes her talons deep upon the heart; it is hope alone that can light up the dark paths of life, and bear us up from shrinking under the heavy hand of affliction. A well founded hope, presents the future, illuminated by its own unflinching radiance; it refers us to a nobler world than this—to the beautiful shores of immortality; and when the last convulsive throb of nature ceases to beat within the breast, hope with radiant finger points to realms of everlasting felicity, and joys unspeakable.—*Ladies' Mirror.*

CHILDHOOD.

What at first strikes us in the infant, is his helpless state, inspiring us with a tender pity;

and yet to this very state does he owe his strength. It gives him a power over all that surrounds him, such as the ambition of war would in vain strive to obtain. Nature has endowed helpless infancy with seducing charms and an irresistible grace; candor and tenderness, confidence, truth, and all the qualities which attract and attach our hearts, are stamped on the face of the unsuspecting infant. A stranger to mistrust, suspicion, or subterfuge, his words are the faithful picture of his thoughts: his voice has something delicate and celestial, and every action, easy and unaffected, is graceful beyond all that art can produce. His smile is cheering, his tears are sweet, and his entreaties are irresistible.

The bewitching sweetness of this amiable age, this spring of existence and dawn of life, has such a power over our imagination, that it is always under its semblance we represent every object which recalls to the mind the idea of purity, gracefulness, and felicity. If we wish to trace an image of the harbinger of spring—of that gentle breeze, whose soft breath wafts perfume from the flowers, we represent it under the form of a winged infant with a thousand zephyrs fluttering around.

The good and pious minds who seek in heaven for a benign protection, invoke the mediation of celestial cherubs: and heaven resounds with the harmonious voices of the angels.

And where is there a heart so hard as to resist the tears or smiles of innocence! The greatest men have acknowledged its power. Agesilaus, the king of rigid Lacedaemonia, was not ashamed to be observed while riding on a stick and playing with his children. The good Henry (of France) was proud of such amusements, and said to an ambassador who found him carrying his infant son on his back, "this cannot surprise you if you be a father." Themistocles said, pointing to his son, "here is the most powerful of the Greeks; for Athens commands Greece; I command the Athenians; my wife commands me; and this child commands her."

BEAUTIFUL EXTRACT.

I saw a mourner, standing at eventide over the grave of one dearest to him on earth. The memory of joys that were past came crowding on his soul. "And is this," said he, "all that remains of one so loved and so lovely? I call, but no voice answers. Oh! my loved one will not hear! O Death! inexorable Death! what hast thou done! Let me lie down and forget my sorrows in the slumber of the grave."

While he thought thus in agony, the gentle form of Christianity came by, bade him look upward, and to the eye of faith the heavens were disclosed. He heard the song and transport of the great multitude which no man can number around the throne. There were the spirits of the just made perfect—there, the spirit of her he mourned! Their happiness was pure, permanent, perfect. The mourner then wiped the tears from his eyes, took courage, and thanked God. "All the days of my appointed time," said he, "will I wait till my change come." And he returned to the duties of life, no longer sorrowing as those who have no hope.

When the multitudes followed the Lord on a particular occasion, although he wished for retirement and had gone purposely to seek it, yet he gave up his design and attended to them. Mark the condescension and tenderness of such conduct, in opposition to a sour, monastic, morose temper. We are too fond of our own will. We want to be doing what we fancy mighty things; but the great point is, to do small things, when called to them, in a right spirit.

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